

Lesson 4

Part 2 -- Grammar

1. Simple future tense:

Infinitive: āṇā (to come)

root: ā-

	<u>Singular</u>		<u>Plural</u>	
1st:	mā	āṅga	asī	āṅge
	mā	āṅgi	asī	āṅgiā
2nd:	tū	āṅga	tūsī	aoge
	tū	āṅgi	tūsī	aogiā
	tūsī	aoge		
3rd:	o	aega	o	aṅge
	o	aegi	o	aṅgiā
	o	aṅge		

Alternate Form

	<u>Singular</u>		<u>Plural</u>	
1st:	mā	āvāṅga	asī	āvāṅge
	mā	āvāṅgi	asī	āvāṅgiā
2nd:	tū	āvāṅga	tūsī	avoge
	tū	āvāṅgi	tūsī	avogiā
	tūsī	avoge		
3rd:	o	avega	o	avēṅge
	o	avegi	o	avēṅgiā
	o	avēṅge		

Infinitive: jāṇā (to go)

root: jā-

<u>Singular</u>		<u>Plural</u>	
1st: mē	jāṅga	asī	jāṅge
mē	jaṅgi	asī	jaṅgiā
2nd: tū	jāṅga	tūsī	jaoge
tū	jāṅgi	tūsī	jaogiā
tūsī	jaoge		
3rd: o	jaega	o	jaṅge
o	jaegi	o	jaṅgiā
o	jaṅge		

#### Alternate Form

<u>Singular</u>		<u>Plural</u>	
1st: mē	jāṁṅga	asī	jāṁṅge
mē	jāṁṅgi	asī	jāṁṅgiā
2nd: tū	jāṁṅga	tūsī	jaṁoge
tū	jāṁṅgi	tūsī	jaṁogiā
tūsī	jaṁoge		
3rd: o	jaṁega	o	jaṁenge
o	jaṁegi	o	jaṁengiā
o	jaṁenge		

When the root of a verb ends in a vowel, the simple future tense can be expressed in either of these two ways. The semi-consonant (ṁ) in this second form functions to separate two vowel sounds. When the root of a verb ends in a consonant, the simple future tense is conjugated only

in the first form; there is no form using (u) because the final consonant in the root itself prevents the occurrence of two consecutive vowels.

Infinitive: sunna (to listen)

root: sun-

	<u>Singular</u>		<u>Plural</u>
1st:	mā sUnānga	asī	sUnānge
	mā sUnāngi	asī	sUnāngiā
2nd:	tū sUnēnga	tūsī	sUnoge
	tū sUnēngi	tūsī	sUnogiā
	tūsī sUnoge		
3rd:	o sUnega	o	sUnenge
	o sUnegi	o	sUnengiā
	o sUnnge		

To negate simple future tense verbs, use nāī in front of the verb and make no changes in the verb itself. Example:

mā	nāī	ā•nga	asī	nāī	ā•nge
mā	nāī	ā•ngi	asī	nāī	ā•ngiā

The simple future tense verb conjugation can be analyzed in the following fashion:

1. The root of the verb is given.
2. The morpheme showing person is given:

-ā- or -uā- --- 1st person sing. and pl.

(When the root of the verb ends in /ā/  
and the ā morpheme showing person is used,  
these two sounds will be written as ā.).

-ē- or -uē- --- 2nd person sing.

-o- or -uo- --- 2nd person pl.

-e- or -ue- --- 3rd person sing.

-ṇ- or -ueṇ- --- 3rd person pl.

3. The morpheme showing tehse is given:

-ṅg- --- 1st person sing. and pl., and  
2nd person sing.

-g- --- 2nd person pl., and  
3rd person sing. and pl.

4. The morpheme showing gender and number is given:

-a --- masculine singular

-i --- feminine singular

-e --- masculine plural

-iā --- feminine plural

In sum, a verb in the simple future tense consists of:  
stem / person morpheme / tense morpheme / gender and number  
morpheme.

There follows two lists of verbs in the infinitive form  
with the root of the verb isolated. In the first column,  
the roots of the verbs end in vowels, and these verbs can be  
conjugated in the simple future tehse in either of the  
alternate ways (either with /u/ or without it). The roots  
of the verbs in the second column end in consonants, and  
these verbs cannot be conjugated with /u/ in the simple  
future tense.

I			II		
jānā	---	to go	nessnā	---	to run
root	-	jā-	root	-	ness-
k <sup>h</sup> ānā	---	to eat	uexnā	---	to see
root	-	k <sup>h</sup> ā-	root	-	uex-
lānā	---	to attach	pUc <sup>n</sup> nā	---	to ask
root	-	lā-	root	-	pUc-
lānā	---	to take off	turna	---	to walk
root	-	lā-	root	-	tur-
sēūnā	---	to sleep	desnā	---	to tell
root	-	sēū-	root	-	des-
ēānā	---	to wish	Udiknā	---	to anticipate
root	-	ēā-	root	-	Udik-
līānā	---	to bring	marna	---	to beat, to kill
root	-	līā-	root	-	mar-
pīnā	---	to drink	merna	---	to die
root	-	pī-	root	-	mer
honā	---	II "to be"	ēabnā	---	to chew
root	-	ho-	root	-	ēab-
			mengnā	---	to beg
			root	-	meng-
			goac <sup>n</sup> nā	---	to lose
			root	-	goac-
			tèrna	---	to place
			root	-	tèr

There are three commonly used verbs that undergo a vowel change in the root when conjugated in the simple future tense:

raenā	--	to live, remain
bænā	--	to sit
lænā	--	to take

rāenā will be used to show the changes that occur in all three.

<u>Singular</u>		<u>Plural</u>	
1st: mǎē	rā•nga	asī	rā•nge
mǎē	rā•ngi	asī	rā•ngiā
2nd: tū	rē•nga	tūsī	rēoge
tū	rē•ngi	tūsī	rēogiā
tūsī	raoge		
3rd: o	rēega	o	rā•nge
o	rēegi	o	rā•ngiā
o	rā•nge		

When this verb is conjugated with /o/ the root used for all persons, singular and plural, is rē-.

## 2. Present continuous verb form.

This form is used when the subject is now in the action; the English translation would be I am going, I am running, etc.

<u>Singular</u>		<u>Plural</u>	
1st: mǎē jana pīa ā		asī jane pee ā	
(elided form, pīā)		asī janiā peiā (u)ā	
mǎē jani pei ā		(elided form, peiā•)	
2nd: tū jana pīa ē		tūsī jande pee o	
(elided form, pīā)		tūsī jandiā peiā o	
tū jani pei ē			
tūsī jande pee o			

3rd: o janda pia e	o jande pee nē
(elided form, piæ)	(elided form, peēn)
o jandi peie	o jandiā peiā nē
o jande pee nē	
(elided form, peēn)	

This form is conjugated like the simple present tense in these ways: -n- and -nd- are the present tense morphemes; -a-, -i-, -e-, and -iā- show gender and number; -a, -ē and -o, -e and -nē show person (I verb "to be"). Also incorporated in this form is the simple past tense of paṇā (to put on).

When this verb form is negated, nēī is placed in front of the verb, -nd- indicates present tense in all persons, and the I verb "to be" morpheme is dropped. Example:

mā nēī janda pia	asī nēī jande pee
mā nēī jandi pei	asī nēī jandiā peiā

### 3. Present continuous verb form

This verb form is used when an actor is in the process of doing an action. It is interchangeable with the present continuous verb form given above. It can also be used to express continuous action in the future if the future is definitely specified by the use of words such as tomorrow, next year, next time, etc. In such a case the English translation would be "I am going tomorrow".

<u>Singular</u>	<u>Plural</u>
1st: mǎ̃ ja rIa ā (elided form, rIā) mǎ̃ ja rei ā	asī ja ree ā asī ja reiā (u)ā (elided form, reiā•)
2nd: tū ja rIa ē (elided form, rIē) tū ja rei ē tūsī ja ree o	tūsī ja ree o tūsī ja reiā o
3rd: o ja rIa e (elided form, rIē) o ja rei e o ja ree nē (elided form, reēn)	o ja ree nē (elided form, reēn) o ja reiā nē

This verb form consists of: root of verb / simple past of rǎ̃nǎ̃ / simple present of I verb "to be."

To negate this form, use nǎ̃ī before the verb and eliminate the I verb "to be" morpheme showing person.

Example:

mǎ̃ nǎ̃ī ja rIa	asī nǎ̃ī ja ree
mǎ̃ nǎ̃ī ja rei	asī nǎ̃ī ja reiā

#### 4. Future continuous verb form -

The English translation is "I will be going."



<u>Singular</u>	<u>Plural</u>
1st: mē ja rīa hovāṅga mē ja rei hovāṅgi	asī ja rē hovāṅge asī ja reiā hovāṅgiā
2nd: tū ja rīa hovēṅga tū ja rei hovēṅgi tūsī ja rē hovoge	tūsī ja rē hovoge tūsī ja reiā hovogiā
3rd: o ja rīa hovēga o ja rei hovēgi o ja rē hovēge	o ja rē hovēge o ja reiā hovēgiā

This verb form consists of: root of verb / simple past of rēṅā / simple future of II verb "to be" (honā).

The following sentences illustrate the differences between the three future verb forms - (1), simple future, (2) present continuous used to mean future continuous, and (3) future continuous.

What will you do tomorrow? tūsī kal ki karoge  
 What are you doing tomorrow? tūsī kal ki kar rē o  
 What will you be doing tomorrow? tūsī kal ki kar rē hovoge

## 5. Postpositions

Panjabi uses postpositional phrases to express those things that are expressed in English with prepositional phrases: in the house, from the sky, with the boy, etc. In the grammar section of lesson three, the changes occurring in nouns and adjectives that precede postpositions were illustrated. In sum:

- 1) Masculine singular nouns that do not change when they become plural in the nominative (i.e., when they are subjects in a sentence) also do not take singular endings before a postposition.

pɪo	pɪo nũ
father; fathers	to the father

When in plural form in front of a postposition, such nouns do take a plural ending; ā if the noun ends in a consonant, and uā if it ends in a vowel.

pɪouā.nũ
to the fathers

- 2) Masculine nouns that change their ending when they become plural in the nominative take an -e ending in singular form when followed by a postposition and an -Iā ending in plural form when followed by a postposition.

t <sup>h</sup> æla	t <sup>h</sup> æle nũ
bag	to the bag
t <sup>h</sup> æle	t <sup>h</sup> æliā nũ
bags	to the bags

- 3) Feminine nouns, singular and plural, do not change when in front of a postposition.

kItab	kItab nũ	kItabā	kItabā nũ
book	to the book	books	to the books

šæ	šæ nũ	šævā	sævā nũ
thing	to the thing	things	to the things

- 4) Adjectives that do not decline to fit number and gender of the noun modified (eg. la·l) do not change when in front of a postposition.

- 5) Adjectives that do decline to fit number and gender of the noun modified undergo no changes in front of postpositions when in the feminine singular and feminine plural forms.

nili kItab	nili kItab nũ
niliā kItabā	niliā kItabā nũ

When such adjectives are in masculine singular and masculine plural forms in the nominative, they end in -a and -e respectively. When in front of postpositions they take the endings -e and -Iā respectively.

nila t <sup>h</sup> æla	nile t <sup>h</sup> æle nũ
nile t <sup>h</sup> æle	niliā t <sup>h</sup> æliā nũ

The following is a list of postpositions, and the above rules apply with all of them.

da (masc. sing.) di (fem. sing.) de (masc. pl.) diā (fem. pl.)	"of" (possession). The form used is determined by the number and gender of the noun possessed.
nē	subject marker
nū	"to", "toward", "in relation to"
tō	"from", "to"
ūIē (-Iē)	"in"
ender	"inside"
ba·r	"outside"
Utte	"on top"
te (not to be confused with the conjunction te meaning "and".)	"on", "at"
th <sub>e</sub> lle	"below", "under", "down"
na·l	"with"
ko·l	"near", "by me"; shows possession
beḡær	"without"
piē <sup>h</sup> e	"behind"
egge	"in front of"
vel	"toward", "in the direction of", "to"
lei	"for"
nere	"near"
de	not translated; occurs optionally between nouns and certain postpositions.

Several of these postpositions fuse with the postposition tō. When this occurs, the fused forms may function as adverbs. Examples follow:

- 1) ਿਓ (-ਿਓ) "in"  
 ਿਓਓ (-ਿਓਓ) "from inside" (out of)

mā sIkago-ਿਓ parnā I study in Chicago

mā thaele (de) ਿਓਓ kItab kēdnā

I take the book from inside (out of) the bag.

- 2) ender "inside"  
 enderō "from inside" (reference to building or room).

mā mUnde nū ender kālā

I send the boy inside

mā kār (de) enderō khes sūttnā

I throw the blanket from inside the house.

mā enderō ba•r vex rIā

I am looking out from inside.

mā enderō bue nū jendra marnā

I lock the door from inside.

jendra marnā - to lock

- 3) ba•r "out"  
 ba•rō "from outside"

O kidre ba•r janda e--He goes out somewhere.

mā ba•rō ender vex rIā

I am looking in from outside.

- 4) Utte "on top"  
 te "on", "at"  
 Uttō "from on top"

mez (de) Utte ki e What is on top of the table?

mez te ki e (de is never used with te)

What is on the table?

o mez te bænda e He sits at the table.

mUnda kot<sup>h</sup>e (de) Uttō dIgega

The boy will fall from on top of the roof.

mUnda kot<sup>h</sup>e tō dIgega (de is not used with tō)

The boy will fall from the roof.

- 5) t<sup>h</sup>elle "below", "under"  
 t<sup>h</sup>elleō (or t<sup>h</sup>ellō) "from under", "from underneath"

kItabā (de) t<sup>h</sup>elle tesvir e

The picture is under the books.

t<sup>h</sup>æliā (de) t<sup>h</sup>elle tesvir e

The picture is under the bags

mæ t<sup>h</sup>æliā (de) t<sup>h</sup>ellō tesvir kēdānga

I will take the picture out from under the bags.

- 6) na•l "with"  
 na•lō "close by"  
 na•lō na•l or "astride", or "side by side  
 na•l na•l with" - These two are  
 interchangeable.

mæ ode na•l tange-Iê jã•nga

I will go with him in the tonga (a 1-horse carriage)

o mere na•lõ lengia -- He passed close by me.

tũ mere na•lõ na•lõ na•l (or na•l na•l) skule  
turenga

Will you walk along with me to school?

deria k<sup>h</sup>etã (de) na•lõ na•l çellda e

The river runs astride the fields.

7) ko•l "near", "by", showing  
possession

ko•lõ "from", "than" (comparison)

mUnda mere ko•l bevega

The boy is sitting near/by me.

mæ mUnde (de) ko•l ba•nga

I will sit by the boy.

mere kol kItab e

I have the book. (Literally, the book is near me.)

mæ mUndiã (de) kolõ kItabã lauanga

I will take the books from the boys.

mæ tere kolõ ueddi ã

I am bigger than you.

meri billi tuodi billi (de) kolõ uadi e

My cat is bigger than your cat.

- 8) pIc<sup>h</sup>e "behind"  
pIc<sup>h</sup>õ "from behind", "after"

o ode pIc<sup>h</sup>e k<sup>h</sup>lot æ  
He is standing behind him.

meri kèri pIc<sup>h</sup>e æ  
My watch is behind. (time implied)

o dæxet (de) pIc<sup>h</sup>õ aIa si  
He came from behind the tree

mã ode pIc<sup>h</sup>õ kàr aperIa sã  
I reached home after he did. (after him)

- 9) egge "in front of"  
eggõ "from in front of", "from now on", "ahead" (in time),  
"in the future"

meri keri egge æ  
My watch is running ahead. (of time implied)

mã tere egge k<sup>h</sup>lonã  
I stand in front of you.

mã tenge (de) eggõ beççe nũ çUk lænã  
I pick up the child from in front of the tonga.

o mere eggõ ot<sup>h</sup>e agIa hoIa si  
He had come there before me.

o eggõ xæal ræk<sup>h</sup>ega  
In the future he will keep this (idea) in mind.



- 10) uel "toward", "to"  
 uelõ "from"

o kâr (de) uel gia si -- He went toward the house.

ode uelõ sedda aiaæ -- A message has come from him.

mere uelõ tenũ Ijazet e -- You have my permission.

(Literally, permission is from me to you.)

e gel sade uel yunan uelõ ai si  
 This thing came to us from Greece.

- 11) nere "near"  
 nereõ "from near", "close by"

o mere nere rænda -- He lives near me.

o ode nere rænda -- He lives near him.

o Javid de nere æ-- He is near Javid.

o mere nereõ længi -- She passed close by me.

There are two postpositions which have not been illustrated thus far in the lessons and which do not fuse with tõ:

- 1) begæær "without"

mæ tuõde begæær skule nãf ja.nga  
 I will not go to school without you.

k<sup>h</sup>ane (de) begæær dauet kån dendæ  
 Who gives a party without food?

2) lei "for"

māē nū tērbuz (de) lei t<sup>h</sup>æla ēeidæ

I need a bag for the water melon.

māēnū kītab (de) lei kagūz ēeidæ

I need some paper for the book.

As can be seen in the above sentences, the postposition de is optional between a noun and another postposition.

There are two exceptions to this statement:

- 1) de is never used with te or tō
- 2) de is always used between a noun and the postposition nere

de is never used between a pronoun and another postposition, between an adverb and another postposition, or between two postpositions.

When a postposition is used with a pronoun, the pronoun is always in the masculine singular form which precedes a postposition, regardless of the gender of the noun which the pronoun is standing for.

Examples:      tere na•l  
                  tu•de ko•l  
                  sade vel  
                  mere egge  
                  ode nere  
                  onāde piĉ<sup>h</sup>e

No other form of pronouns can precede postpositions.

6. kIõ and kade ləi

Both of these would be translated idiomatically as "why". However, there is a rather subtle distinction that can be made between the two: kIõ means "for what reason" and kade ləi means "for what purpose". If you were to ask a question such as, "Why does the earth revolve about the sun,", you would use kIõ. It is not difficult to see that there will be a great deal of overlap here, because most situations of phenomena are viewed as having both reason and purpose. Sentences such as "Why are there so many people in the house?", "Why are you going to the market?", "Why do you want the book?", etc., can be said using either kIõ or kade ləi.

7. Telling time in Panjabi.

There are several ways to say "What time is it?"  
in Panjabi:

ki veket e

ki tsem e

ki veket hoIae

ki tsem hoIae

ki tsem kita je

teri keri te ki veket e

(What's the time by your watch?)

teri keri te ki ve ket hoIae

veket and tsem are interchangeable.

Infinitive vejna - to strike

English

Panjabi

It is one o'clock.

Ik vejIae

It is two o'clock.

do vejje ne

It is three o'clock.

tIn vejje ne

It is four o'clock.

car vejje ne

It is five o'clock.

penj vejje ne

It is six o'clock.

che vejje ne

It is seven o'clock.

set vejje ne

It is eight o'clock.

at<sup>h</sup> vejje ne

It is nine o'clock.

no vejje ne

It is ten o'clock.

das vejje ne

It is eleven o'clock.

yarā vejje ne

It is twelve o'clock.

barā vejje ne

(at) one o'clock	Ik vaje
(at) two o'clock	do vaje
(at) three o'clock	tIn vaje
(at) four o'clock	čar vaje
(at) five o'clock	penj vaje
(at) six o'clock	č <sup>h</sup> e vaje
(at) seven o'clock	set vaje
(at) eight o'clock	at <sup>h</sup> vaje
(at) nine o'clock	nō vaje
(at) ten o'clock	das vaje
(at) eleven o'clock	yarā vaje
(at) twelve o'clock	barā vaje
hour	kēenta (masc. noun)
hours	kēente
half an hour	ada kēenta
in half an hour	ade kēente - Iē
It is 1:30	dur vajiāe
It is 2:30	tāi vaje nē
It is 3:30	sade tIn vaje nē
It is 4:30	sade čar vaje nē
It is 5:30	sade penj vaje nē
It is 6:30	sade č <sup>h</sup> e vaje nē
It is 7:30	sade set vaje nē
It is 8:30	sade at <sup>h</sup> vaje nē
It is 9:30	sade nō vaje nē

It is 10:30	sade das veje nē
It is 11:30	sade yarā veje nē
It is 12:30	sade barā veje nē
(at) 1:30	dur veje
(at) 2:30	tāi veje
(at) 3:30	sade tIn veje
(at) 4:30	sade çar veje
. quarter of an hour	seva . . . kænṭa
in a quarter of an hour	seva kænṭe - Iō
It is 1:15	seva Ik vejIae
It is 2:15	seva do veje nē
It is 3:15	seva tIn veje nē
It is 4:15	seva çar veje nē
It is 5:15	seva penj veje nē
It is 6:15	seva ç <sup>h</sup> e veje nē
It is 7:15	seva set veje nē
It is 8:15	seva at <sup>h</sup> veje nē
It is 9:15	seva nō veje nē
It is 10:15	seva das veje nē
It is 11:15	seva yarā veje nē
It is 12:15	seva barā veje nē
(at) 1:15	seva Ik veje
(at) 2:15	seva do veje
(at) 3:15	seva tIn veje
(at) 4:15	seva çar veje

three quarters of an hour	pona kàenta
in three quarters of an hour	pone kàente - Iê
It is 1:45 (3/4 of an hour to two)	pone do veje nê
It is 2:45 (3/4 of an hour to three)	pone tIn veje nê
It is 3:45	pone çar veje nê
It is 4:45	pone penj veje nê
It is 5:45	pone ç <sup>h</sup> e veje nê
It is 6:45	pone set veje nê
It is 7:45	pone at <sup>h</sup> veje nê
It is 8:45	pone nã veje nê
It is 9:45	pone das veje nê
It is 10:45	pone yarã veje nê
It is 11:45	pono barã veje nê
It is 12:45	pone Ik vejIæ
(at) 12:45	pone Ik veje
(at) 1:45	pone do veje
(at) 2:45	pone tIn veje
(at) 3:45	pone çar veje
It is five o'clock in the morning (literally, it is five o'clock of the morning).	sUba de penj veje nê
(at) five o'clock in the morning	sUba penj veje
It is 12 o'clock in the day.	dIn de barã veje nê
(at) 12 o'clock in the day.	dIne barã veje

It is one o'clock in the  
afternoon.

dupæ·r da Ik vɛjIæ

It is two o'clock in the  
afternoon.

dupæ·r de do vɛje nẽ

(at) two o'clock in the  
afternoon.

dupæ·rĩ do vɛje

It is six o'clock in the  
evening.

ša·m de ç<sup>h</sup>e vɛje nẽ

(at) six o'clock in the  
evening

ša·mĩ ç<sup>h</sup>e vɛje

It is twelve o'clock in  
the night.

ra·t de barã vɛje nẽ

(at) twelve o'clock in  
the night

ra·tĩ barã vɛje

It is 1:30 in the afternoon.

dupæ·r da dur vɛjIæ

It is 2:30 in the afternoon.

dupæ·r de tãi vɛje nẽ

(at) 1:30 in the afternoon.

dupæ·rĩ dur vɛje

It is 1:15 in the night.

ra·t da sɛva Ik vɛjIæ

It is 2:15 in the night.

ra·t de sɛva do vɛje nẽ

(at) 2:15 in the night

ra·ti sɛva do vɛje

It is 12:45 in the night.

ra·t da pɔne Ik vɛjIæ

It is 1:45 in the night.

ra·t de pɔne do vɛje nẽ

(at) 12:45 in the night

ra·tĩ pɔne do vɛje

It is 8:45 in the morning.

sUba de pɔne nɔ vɛje nẽ

It is 10:45 in the morning.

sUba de sɛva das vɛje nẽ

It is 11:00 in the morning.

sUba de yarã vɛje nẽ



From 8:00 P.M., until about 4:00 A.M., is considered night.

Midnight is referred to as 12:00 in the night.

From 4:00 A.M. until noon is called morning.

Noon is referred to as 12:00 in the day.

After noon, until about 5:00 P.M., is called afternoon.

From 5:00 P.M. until appromixately 8:00 P.M. is evening.

Notice that any time between 11:45 and 12:45 takes a masculine singular verb and a masculine singular possessive postposition. Any time from 12:45 to 11:45 takes a masculine plural verb and a masculine plural possessive postposition.

LESSON IV

Part 3 -- Vocabulary

<u>Nouns</u>		<u>Verbs</u>	
sədda	message (m.)	kədnā	to take out
kot <sup>h</sup> a	roof (m.)	k <sup>h</sup> lonā	to stand
k <sup>h</sup> esəm	husband (m.)	kam karna	to do work
təsuir	picture (f.)	tərnā	to swim
gend	ball (m.)	apərna	to reach, to arrive at
baltī	pail (f.)	pənčnā	to reach, to arrive at
tənga	1-horse carriage (m.)	denā	to give
dərext	tree (m.)	əanā	to need; to wish
dərexet	tree (m.)	pəkanā	to cook
kəri	watch, clock (f.)	bənanā	to build
k <sup>h</sup> ana	food (m.)	dignā	to fall
gəl	thing (f.)	jendra marna	to lock
pənde	dishes (m.)	suttna	to throw
davet	party (f.)	kālnā	to send
Ijazet	permission (f.)	čəllnā	to run (river); to walk
dəria	river (m.)		
k <sup>h</sup> es	blanket (m.)		
tərxan	carpenter (m.)		

Modifiers

č <sup>h</sup> eti	soon
jəldi	soon
jəldi jəldi	hurriedly
hUn	now
hUnē	very soon, any moment, just happened

Lesson IV

Part 4 ---Pattern Drills :

1. Pattern

- a. Why are there so many people in your room?
- b. Why are there so many friends in your house?
- c. Why are there so many people here?
- d. Why are there so many dishes on your table?
- e. Why are there so many dishes in your room?

2. Pattern

- a. Today is my brother's wedding; that is why there is a crowd.
- b. Today is my sister's wedding; that is why there is a crowd there.
- c. Today is my son's wedding; that is why there is a crowd at my house.
- d. Soon we eat; that is why there are so many dishes.
- e. Soon we eat; that is why there are so many dishes there.

3. Pattern

- a. Which of your brothers is getting married?
- b. Which of your sisters is getting married?
- c. Which of your sons is getting married?
- d. To which of your friends do the dishes belong?
- e. To which of your sisters do the dishes belong?

4. Pattern

- a. It is my elder brother's wedding.
- b. It is my younger sister's wedding.
- c. It is my younger son's wedding.

- d. They are Sharifan's dishes.
- e. They are my younger sister's dishes.

5. Pattern

- a. Whom is he marrying?
- b. Whom is your younger sister marrying?
- c. Whom is your son marrying?
  
- d. With whom does she live?
- e. With whom does she work?

6. Pattern

- a. He is marrying Hussain's daughter.
- b. She is marrying Hussain's son.
- c. He is marrying my friend's daughter.
  
- d. She lives with her husband.
- e. She works with me every day.

7. Pattern

- a. What does your elder brother do?
- b. What does the boy do?
- c. What work does your friend do?
  
- d. What does she do?
- e. What do you do?

8. Pattern

- a. He is a farmer.
- b. He is a good farmer.
- c. He is a carpenter.
  
- d. She cooks food.
- e. I build houses.

9. Pattern

- a. Where do they live?
- b. Where does the boy live?
- c. Where does he live?
- d. Where does she cook?
- e. Where will you work?

10. Pattern

- a. They live near the city.
- b. He lives in Karachi, near my house.
- c. He lives in Karachi, near your house.
- d. She cooks in the room near the door.
- e. I will work here, near the window.

11. Pattern

- a. Will your sisters come to your brother's wedding?
- b. Will your friends come to your sister's wedding?
- c. Will your friends come to your son's wedding?
- d. Will you go to her house?
- e. Will she come to your house?

12. Pattern

- a. Yes, they will come.
- b. Yes, they will all come.
- c. Yes, they will all come to the wedding.
- d. Yes, I will go to her house.
- e. Yes, she will come to my house tonight.

13. Pattern

- a. Will you (pl.) hear songs on the night of the wedding?
- b. Will they sing good songs on the night of the wedding?
- c. Will they sing folksongs on the night of the wedding?
- d. Will she cook at your house?
- e. Will you read books with her?

14. Pattern

- a. Yes, we will listen to many songs.
- b. Yes, they will sing many good songs.
- c. Yes, they will sing many folksongs.
- d. Yes, she will cook here.
- e. Yes, we will read books.

15. Pattern

- a. Which boys will sing songs?
- b. Which girls will sing songs?
- c. Which of you (pl.) will sing songs?
- d. Which of your friends will eat here?
- e. Which of your friends will read books?

16. Pattern

- a. Friends of my son will sing songs.
- b. Friends of my daughter will sing songs.
- c. Friends of mine will sing songs.
- d. They all will eat here.
- e. My friends all will read books.

17. Pattern

- a. What songs will they sing?
- b. What songs will her friends sing?
- c. What songs will your friends sing?
- d. What food will they eat?
- e. What books will they read?

18. Pattern

- a. They will sing many songs.
- b. They will sing folksongs.
- c. We will sing Nur Jehan's songs.
- d. They will eat kheer.
- e. They will read Iqbal's poems.

19. Pattern

- a. Will you also sing many songs?
- b. Will you also sing folksongs?
- c. Will you also sing Nur Jehan's songs?
- d. Will you also eat kheer?
- e. Will you also read Iqbal's poems?

20. Pattern

- a. Yes, I also will sing songs. Will you listen?
- b. Yes, I also will sing folksongs. Will you listen to the songs?
- c. Yes, I also will sing her songs. Will you listen?
- d. Yes, I also will eat kheer. Will you eat kheer?
- e. Yes, I also will read Iqbal's poems. Will you read Iqbal's poems?

21. Pattern

- a. Yes, I will listen.
- b. No, I will not listen.
- c. Yes, we will all listen.
- d. Yes, I will eat kheer.
- e. Yes, I will read a poem.

22. Pattern

- a. All right. Then you will hear the songs tonight.
- b. All right. Then I will not call you tonight.
- c. All right. Then you (pl.) will come here tonight.
- d. All right. Then I will eat kheer tonight.
- e. All right. Then I will call you tonight.

23. Pattern

- a. Will I come before eight o'clock?
- b. Will you sing before nine o'clock?
- c. Will you call me before ten o'clock?
- d. Will you eat before seven o'clock?
- e. Will you call me before six o'clock?

24. Pattern

- a. No, I will call you after nine o'clock.
- b. No, I will sing after ten o'clock.
- c. No, I will call you after ten o'clock.
- d. No, I will eat after eight o'clock.
- e. No, I will call you after seven o'clock.



25. Pattern

- a. What are you doing tomorrow?
- b. What are they doing tomorrow?
- c. What are we doing tomorrow?

26. Pattern

- a. I am swimming tomorrow.
- b. They are singing tomorrow.
- c. We are working tomorrow.

27. Pattern

- a. What are you doing?
- b. What are they doing?
- c. What are we doing?

28. Pattern

- a. I am swimming.
- b. They are singing.
- c. We are working.

29. Pattern

- a. What will you be doing?
- b. What will they be doing?
- c. What will we be doing?

30. Pattern

- a. I will be swimming.
- b. They will be singing.
- c. We will be working.